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## LITERATURE.

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*The History of the Problems of Philosophy*, by PAUL JANET and GABRIEL SÉAILLES. Edited by Henry Jones. Vol. I, pp. 389; Vol. II, pp. 375. Macmillan and Co., London, 1902.

The psychological volume discusses what is philosophy, the psychological problem, the senses and external perception, reason, memory, association of ideas, language, feeling, freedom and habit. The philosophical volume treats of ethics and its problems in ancient and modern times, metaphysics including scepticism and certitude, matter, mind, and their relations, and in part four, theodicy with a religious problem in ancient, middle and modern times, with a final chapter on the problem of the future life.

*A Syllabus of an Introduction to Philosophy*, by WALTER T. MARVIN. (Columbia University Contributions.) The Macmillan Co., New York, 1899. pp. 279. Price, \$1.25.

Conception, definition, and classification are discussed in the introduction. Under metaphysics, realism including ontology and cosmology, and then idealism are characterized. Then follow the problems of conceptual knowledge and those of the principles of reality, while the last three parts are devoted to the philosophy of religion, æsthetics and ethics.

*The Light of China*. The Tào Teh King of Lâu Tsze; 604-504 B. C. An accurate metrical rendering, translated directly from the Chinese text, and critically compared with the standard translations, the ancient and modern Chinese commentaries, and all accessible authorities, by I. W. Heysinger. Research Publishing Co., Philadelphia, 1903. pp. 165.

This, we are told, is the ninth translation of the text of Lâu Tsze, born 604 B. C., into the Western languages. The author has chosen a metrical form of translation, but has traced every word of the eighty-one chapters to its source. The original was in pure Chinese poetry. Beginning with the one hundred and ninth page is an index, and following that, a list of words of special significance. While we cannot judge of the fidelity of the translator, the work itself is full of interest and a Godsend to the student of literature, philosophy and religion.

*Religion as a Credible Doctrine. A Study of the Fundamental Difficulty*, by W. H. MALLOCK. Chapman and Hall, London, 1903. pp. 287.

The chief chapters here treat of methods, starting point, origin of life, animal immortality, five aspects of the free will problem, psychic and material determinism, religion and the God of philosophy, sentient life and ethical theism, practical basis of belief, the reasonable liberation of belief, etc.

*Studies in the Apostolic Church*, by CHARLES H. MORGAN, THOMAS E. TAYLOR, S. EARL TAYLOR. Jennings and Pye, Cincinnati, 1902. pp. 226.

The aim of this work is to enable those who use it to master this part of the Bible "and to impart such a knowledge of the life and

work of the early disciples of our Lord as will lead to the highest Christian character and service." It is essentially a work of synopses of Sunday School work, divided into lessons and days with question and answer.

*Human Personality and its Survival of Bodily Death*, by FREDERIC W. H. MYERS. Vol. I, pp. 700; Vol. II, pp. 660. Longmans, Green and Co., London, 1903.

This posthumous work has long been expected and really sums up the views of its author who was perhaps the most influential member of the movement known as psychic research. The main topics treated are:—disintegrations of personality, genius, sleep, hypnotism, sensory automatism, phantasms of the dead, motor automatism, transpossession and ecstasy. The editors have given a very valuable digest of the contents of each volume, but only careful reading can do justice to the great industry and ingenuity of this subtle and well trained mind. The contributions, which he has made in this book and previously, the conceptions of the relations between the sub-conscious and the normal mind, will always give him a high rank among psychologists. No one has contributed more toward the clearing up of portions of that vast field that lie between normal common sense and insanity. He has enriched many portions of this field by very valuable new facts collected from a very wide area and has given very many subtle explanations and made suggestions right and left of the highest value. Fortunately this work can now be tolerably well demarcated from his own pet hobby of objective demonstrations of post-mortem spiritual existence. No man was ever more supremely dominated by the desire to demonstrate immortality. This was the passion of his life. It largely determines the selection of his facts and colors every description of them. But, fully persuaded as we are that all this is as mistaken as it would be to interpret the facts of astronomy back to the formulæ of astrology and utterly inconclusive as it all is, we believe he has opened a new and rich mine for other theories which perhaps may ultimately arise and be the exact converse of his. It must here suffice to add only that to our thinking the key to the explanation of every phenomena is to be found in the past and not in the future, and when the great work of developing the doctrine of psychic evolution is complete many of his own facts will shine with a new lustre and point perhaps toward an utterly different goal and one which he would perhaps abhor.

*L'Hypnotisme et la Suggestion*, par DR. GRASSET. O. Doin, Paris, 1903. pp. 534.

The author of this attempt at a psychological synthesis is inspired by Pierre Janet and holds to his distinction between a superior and inferior psychism. He agrees with Bernheim that hypnotism is a state of suggestibility, but differs from this author in distinguishing between suggestion and persuasion, advice and education. Its curative effect he prefers to call pediatric rather than pedagogic. It is provided with good indexes and summaries.

*Modern Spiritualism. A History and a Criticism*. By FRANK PODMORE. Vol. I, pp. 307; Vol. II, pp. 374. Methuen and Co., London, 1902.

The author acknowledges his great indebtedness to Mrs. Sidgwick and Drs. Hodgson and Myers. This work gives an excellent history of the pedigree of spiritualism in Book I from the early times, including Paracelsus, Mesmer, Bertrand, Esdaile, and the American Movement, especially Andrew Jackson Davis. Book II is devoted to early American spiritualism beginning with Arcadia, and describing